

THE  
**Schoole of Vertue, &**

Booke of good Nurture, teaching  
children & youth their duties,

Newly perused, corrected and  
augmented.

Hereunto is also added a briefe declara-  
tion of the dutie of each degree.

Also, certaine Praiers and Graces  
Compiled by R. C.

Despise not Counsell, but rebuke folle:



If thou wilt be counted vertuous and holy

**The Preachers counsell to  
Parents and Maisters.**

**Re**gard the soft and tender youth,  
**O** Parents of your children deere :  
**B**ee unto them of faith and truth,  
**E**xamples manifest and cleere.  
**R**emember if the children fault,  
**T**he Tutors chiefly are in fault.

**C**ontroll them wisely with thy tongue,  
**R**efoꝛme them also with the rod :  
**O**ut of theyꝝ hearts while they be young,  
**W**eed all abuse offending God.  
**L**et vice in them haue small aboad :  
**E**xhort, coꝛrect, and repꝛehend  
**Y**our children that they may amend.

**The Authours name in verdict.**

**S**ay well some will  
by this my labour,  
**E**uery man yet  
wil not say the same  
**A**mong the good  
I shall find fauour.

**G**od them forgiue  
that do me blame:  
**E**ach man I wish  
whom I shall offend,  
**R**ightly to read me  
& their faults t'amed.

# The Schoole of *Vertue.*

**F**irst in the morning  
When thou dost awake,  
To God for his grace  
thy petition make :  
This prayer following  
use dayly to say,  
Thy heart lifting vp,  
thus do thou pray.

## The morning Prayer.



God, from whom  
all good gifts proceed,  
To thee we repaire  
in time of our need :  
That with thy grace  
thou woldst vs induc,  
Vertue to follow,  
and vice to eschue.  
Heare this our request,  
and graunt our desire,  
O Lord, most humbly  
we thee require :  
This day vs defend,  
that walking aright,



## The Schoole

**W**e may doo the thing  
allowed in thy sight.  
That as we in yeeres  
and body doe growe,  
So in good vertues  
we may likewise flowe :  
To thy glozie, O God,  
and ioy of our parents,  
Learning to liue  
after thy commaundments.  
Flying from sinne,  
and all kinde of crime,  
Applying our booke,  
not loosing our time :  
That we may goe forward  
heere in well doing,  
In this vale of miserie  
vnto our liues ending.  
That after this life  
heere transitorie,  
We may attaine  
to greater glozie.  
¶ The Lords prayer then  
see thou recite,  
And keepe this good order,  
at morning and night.

How



of Vertue.

Howe to order thy selfe when thou risist, and  
in apparelling thy bodie. Cap. 1.



Lie euer sloth,  
and ouer much sleepe,  
In health thy body  
thereby thou shalt keepe,  
Much sleepe engendzeth  
diseases and paine,  
It dulleth the wit,  
and hurteth the bzaine.  
Early in thy morning  
thy bedding forsake,  
Thy garments put on,  
thy selfe ready make :  
To cast by thy bed  
it shall be thy part,  
Els may they report,  
that beastly thou art.  
For so to depart,  
and let the same lye,  
It is not handsome,  
nor yet mannerly.  
Downe from thy chamber  
when as thou shalt goe,  
Thy Parents salute thou,  
and the household also,  
Thy hands see thou wash,  
thy head likewise keame,

## The Shoole

And of thine apparell  
see tozne be no seame :  
With thy Cap fairely bzushd,  
thy head couer than,  
Putting it off  
in speaking to any man.  
Cato doth counsell thee  
thine elders to reuerence,  
Declaring thereby  
thy duety and obedience.  
Thy shirt-coller fast  
vnto thy neck knit,  
Comely thy clothing  
about thee may sit :  
Without thy girdle  
abroad doe not goe,  
Thy hosen faire rub,  
thy shoes wipe also.  
A napkin see that  
thou haue in a readines,  
Thy nose to cleanse  
from all filthinesse.  
Thy nailes (if need be)  
see that thou pare,  
Thine eares keepe cleane,  
thy teeth wash thou sayre :  
If ought about thee  
chaunce to be tozne,

Informe

6  
of Vertue.

Informe thy friends  
how it is woꝛne ;  
That new foꝛ thee  
they may pꝛouide,  
Or else mend the old,  
in time being spide.  
This done thy satchell  
and thy booke take,  
And to the Schoole  
haste thee to make :  
But ere thou goe,  
with thy selfe foꝛe-thinke,  
That thou take with thee,  
pen, paper and inke :  
Foꝛ these are things  
foꝛ thy studie necessary,  
Forget not then  
with thee them to carry.  
The Souldiour pꝛeparing  
himselfe to the field,  
Leaves not at home  
his sword and shield :  
No more should a Scholler  
forget foolishly,  
What at the Schoole  
he must needes occupy.  
These things thus had,  
straight take thy way,

Unto





## The Schole

Unto the Schole  
without any stay.

How to behaue thy selfe in going by the streete  
and in the Schole. Chap. 2.



**N** going by the way,  
and passing the street,  
Thy cap put off,  
salute those ye meet,  
In giuing the way,  
to such as passe by,  
It is a good point of civilitie.

And if thy way fortune so for to fall,  
let it not grieue thee thy fellows to call :  
When to the Schole thou shalt resort,  
this rule note well & thee exhort :  
Thy maister ther being, salute with all reverence,  
declaring thereby thy duety and obedience.  
Thy fellows salute in token of loue,  
least of vngentlenesse they do thee reproue :  
Sit downe in thy place, thy satchell vntie,  
thy booke taken out, thy lesson apply.  
All things seeme hard when first we begin,  
yet labour and diligence at last booth them win :  
We ought not to reckon and count the thing hard,  
that bringeth pleasure and ioy afterward.  
Learne in thy youth, for this is most true,

of Vertue.

it will be too late when age doth ensue.

Daedus that deserued fame and great prayse,  
buried we see had bene in old dayes,

etc. If learning had not brought to light,  
and set them abroad in all peoples sight.

Aply thy mind to learning and science,  
for learning in need will be thy defence:

Nothing to science compare we may well,  
the sweetnesse thereof doth all things excell.

And Cato the wise this woorthy saying hath,  
that man wanting learning is an image of death

The rootes of learning most bitter we deeme,  
but yet the fruits most pleasant doe seme.

The labour for learning while here thou shalt liue  
the ignorant to teach, and good example giue:

So shalt thou be thought a member most woorthy,  
the comon-wealth to serue in time of necessitie.

ence, Experience doth teach and shew to thee plaine,  
that many to honour by learning attaine,

Which were of birth but simple and base:

: such is the goodnesse of Gods speciall grace.

For he that to honour by vertue doth rise,  
is double happie, and counted most wise.

If thou dost doubt, desire to be tolde,

win: no shame to learne, being neuer so olde:

hard, Ignorance doth cause great errors in vs,

for wanting of knowledge doubts to discusse.

Then learne to discerne the good from the ill,

it

And

## The Schoole

And such as thee warne, beare them good will.  
When from the Schoole ye shall take the way,  
orderly then goe yee, two in a ray :  
Your selues matching as meet as ye may,  
that men in beholding may well of you say.  
In commending these your orderly wayes,  
which must needs sound vnto your great praise.  
Not running on heapes as swarmes of Bees,  
as at this day every man it sees :  
Not vsing, but refusing such foolish toys,  
as commonly are vsed in these dayes, of boyes:  
As whooping & hallooming, as in hunting the Fox,  
that men in hearing deride them with mockes.  
This foolishnesse for sake, this folly eschue,  
and for your owne praise, this order insue,  
In going by the way neither talke nor iangle,  
gape not nor gaze not, at every new fangle :  
But soberly goe with countenance graue,  
humbly your selues towards all men beaue.  
Be free of a cap, and frank of knee,  
and loued of all men be sure thou shalt be.  
Be lowly and gentle, and meeke of mood,  
then men cannot but of you speake good.  
In passing the street, doo no body harme,  
vie but few words, and thy tongue charme :  
Then men shall see that grace in thee groweth,  
from whence every vertue abundantly floweth.  
When thou art come where thy parents doe dwell  
thy



of Vertue.

thy leane there taking, bid thy fellows farewell:  
The house then entring, in thy parents presence,  
humbly salute them with all due reuerence.

How to behaue thy selfe in seruing the  
Table. Chap. 3.

**W**hen downe to the Table  
thy parents shall sit,

In place be ready

for the purpose most fit :

With sober countenance

looke them in the face,

And thy hands holding vp,

thus begin grace.

Grace before meat.

**G**ive thanks to God with one accord,  
for that shall be set on this board :

And be not carefull what to eat,

to each thing living the Lord sends meat,

For food he will not see you perish,

but will you feed, foster, and cherish.

Take well in worth what he hath sent,

and at this time be therewith content.

Prayling God. Amen.

**A**s treatably speaking as thou art able,  
for they vnderstanding that sit at the table :

Grace being sayd, low curtesie make thou,

and (mannerly) say : Much good may it do you.

Di

## The Schoole

**O**f stature then if able thou bee,  
to serue at the table it shall become thar :  
**I**n bzinging to it such meat as shall need,  
for thy father and mother thereon for to feed.  
**D**ishes with measure thou oughtest to fill,  
else maist thou happen thy seruice to spill  
Upon thy apparell, or else on the cloth,  
which for to doo would anger them both.  
**S**pate trenchers and napkins haue in a redinesse,  
to serue after ward if there come any gessé :  
**H**auē a quicke eye that nothing doe want,  
of necessary things see there be no scant :  
**A**s of bzead and drinke, prouide there be plentie,  
the boyders with bones oft see thou emptie.  
**A**t hand be thou ready, if any doe call,  
to fetch, or take vp, if ought chaunce to fall :  
**W**hen they haue done, then ready make,  
the table vp faire in order to take.  
**F**irst, the salt see that thou couer,  
hauing by thee eyther one or other,  
**W**ho from thy hands may such things conuey,  
as from the table thou shalt take away :  
**A** boyder vpon the table then haue,  
the trenchers and napkins therein for to saue :  
**T**he crows with a napkin be carefull to sweepe,  
and at the tables end in a boyder them keepe :  
**W**hen befoze each man a cleane trencher lay,  
the best seruing first, the rest in aray.

Then

of Vertue.

Then chéele with fruit on the table set,  
Wit ket o2 Carawayes as ye may get :  
Wine to fill them, o2 els ale o2 béere,  
but wine is the méetést to make bp the chère.  
Then attend thou the table vpon,  
it fo2 to void when thy Parents haue done :  
Each side of the cloth doe then turne in,  
folding it vp, at the high end begin.  
A cleane towell then on the table spzead,  
a towell wanting the cloth take in stead :  
The Basen and Cwer to the Table bzing,  
in place conuenient their pleasure abiding.  
When thou shalt see them ready to wash,  
the Cwer take vp, and be not too rash  
In powzing out water, moze than will suffice :  
Then take vp the cloth that they may arise.  
All things thus do, forget not thy duetie,  
befoze the table to make low curtesie, &c.

How to order thy selfe sitting at the  
Table. Chap. 4.



Childzen giue care,  
your ducties to learne,  
How at the table  
your selues to gouerne :  
Presume not too high,  
I say, in no case,

in sitting downe, to your betters giue place.  
Suffer each man first serued to bee,



## The Shoole

fo2 that is a point of great curtesie :  
And when they are serued, yet pause you a space :  
fo2 it is a signe of nurture and grace.  
Salt with thy knife then reach and take,  
the bzead cut faire, and no mammocks make :  
Thy spoone with pottage too full doe not fill :  
fo2 syling the cloth if thou chaunce to spill.  
Foe2 rudenesse it is thy pottage to sup,  
oe2 to speake to any his nose in the cup.  
Thy knife see be sharpe to cut smooth thy meat,  
thy mouth fill not full, when as thou dost eat :  
Not smacking thy lips, as commonly doe hogs,  
no2 gnawing of bones as doe dunghill dogs.  
Such rudenesse abho2re, such beastlinesse flie,  
at the table be haue thy selfe mannerly :  
Thy fingers keepe cleane, thy trencher vpon,  
hauing a napkin to wipe them thereon.  
Thy mouth in like case cleane doe thou make,  
the cup to drinke if in hand thou take :  
Let not thy tongue at the table walke,  
and of no matter neither iangle no2 talke.  
Temper thy tongue and thy belly alway,  
fo2 measure is treasure, the prouerbe dooth say :  
And measure in all things is to be vsed,  
what is without measure ought to be refused.  
Foe2 keeping of silence thou shalt not be shent,  
whereas thy talking may cause thee repent :  
But speech and silence are things commendable,  
But

of Vertue.

but silence is meetest in a child at the table :  
For Cato doth say that in olde or young,  
the first step of vertue is to brydle thy tongue.  
Picke not thy teeth at the table sitting,  
and vse not at meat ouer-much spitting :  
This rudenesse of youth is naught at a word,  
thy selfe mannerly behaue at the word,  
If occasion of laughter at the table thou see,  
beware out of measure at no hand to bee:  
Of good manners learne, and knowe what ye can,  
it will thee pzeferre when thou art a man.  
Aristotle the Philosopher this woꝛth by saying writ  
that manners in a child are counted moze fit  
Than playing on instrumēt's, or any vaine pleasure  
for vertuous manners are a most pzeious trea-  
With this prudent saying be not offended, (sure.  
for playing on instruments is not discomended :  
The Pbylosophers rule herein hath not erred,  
manners befoꝛe musicke he wold haue pzeferred:  
Refuse not his counsell nor his woꝛds despise,  
to vertue & knowledge by them thou maist rise.

How to order thy selfe in the Church.

Chap. 5.



When to the Church  
thou shalt take thy way,  
kneeling or standing,  
to God humbly pray :

## The Schoole

All worldly matters from thy mind put apart,  
and earnestly praying to God lift vp thy hart:  
A contrite heart he will not dispise,  
but with it account a sweet sacrifice.  
To him: thy sinnes shewe and confesse,  
ask king for them grace and forgivenessse:  
He is the Physician that knoweth the soze,  
and he can to health againe thee restore:  
Then aske thou in sayth not doubting to haue,  
and thou shalt receiue that which thou dost craue.  
If lawfull it be of God to require,  
he will beare thy sute and graunt thy desire:  
More mercifull he is than pen can expresse,  
the author and giuer of grace and goodnesse:  
All ye that labour and burthened be,  
I will you refresh in comming to me.  
These are Christs words, the Scripture is plain,  
spoken to all such as heere suffer paine:  
Our wils to his word then let vs frame,  
the heauenly habitation therby we may claime.  
In the Church comely thy selfe behaue,  
sober in vsage, in countenance graue:  
While you be there talke of no matter.  
no2 one with an other whisper no2 chatter.  
Order thy selfe reuerently alway,  
when to the Church thou shalt come to pray:  
Each thing hath his time, consider the place,  
for that is a token of vertue and grace.

The



of Vertue.

The Lord doth call it the house of praise,  
it must not be used as a Market or Fair.

The fruits of gaming, vertue, and  
learning. Chap. 6.



Little child,  
eschue each ill game.  
For that hath brought  
many one to shame:  
As dicing and carding,  
with such other playes,

these haue vndone many, as we see now adaiers.

But if thou delight in any earthly thing,  
delight in knowledge, vertue, and learning:  
For learning wil lead thee to the schoole of vertue,  
and vertue will teach thee vice to subdue:  
Vice being subdued, thou canst not but flourish,  
happy is the man that vertue doth nourish,  
By knowledge likewise thou shalt doubts discern  
and all other things needefull to learne.

These are the fruits which by them we take,  
curled are they which do them forsake:  
But we erre in wit, following our will,  
in iudging that good which is very ill.  
Let reason thee rule, and not will thee lead,  
in following thy fancie, a wrong trace to tread:  
But subdue thy lust, and conquer thy will,  
if it shall mooue thee to doe that is ill.

For what hurt by game to many doth grow,

## The Schoole

no wise man I thinke but doth it well know:  
Experience doth teach and make manifest,  
that all honest men it hate and detest.  
Strife and debate, murther and theft,  
which among Christians I wold God were left:  
Cursing and banning, swearing and tearing,  
that no Christian heart can abide the bearing:  
These are the fruits which fro gaming do spring,  
auoid games therfore for there is no worse thing.  
How to behaue thy selfe talking with

any man. Chap. 7.

**I**f any demaund a question of thee,  
in answering too hasty take heed how thou bee:  
Weigh well his words, the case vnderstand,  
ere answere to make thou dost take in hand.  
Else he may iudge in thee little wit,  
to answere a question and not knowing it:  
Suffer his tale whole out to be tolde,  
then speake thou maist boldly & not be controlde.  
Low obeysance make, looke them in the face,  
and treatably speaking, thy words wisely place:  
With countenance sober, and bodie vpzight,  
thy feete iust together, thy hands in like plight.  
Cast not thine eyes on euery side,  
and when thou art praysed, therein take no pride:  
In telling thy tale neither laugh nor yet smile:  
such folly forsake thou, and count it but vile:  
In an audible voyce thy words plainly vtter,  
smoothly

## of Vertue.

smoothly pronounce them, without stop or stut-  
ter  
Too high or too low, since both exceed measure,  
in using thy tongue and talke haue no pleasure,  
Be carefull an order to keepe and obserue,  
for so fro the purpose thou shalt seldeome swerue.  
Hastinesse of speech will force thee to faile,  
and make thee to misse in telling thy tale:  
Too stut or stammer is a foule crime,  
learne then to leane it, take warning in time.  
How eill a child it dooth become,  
be thou thy selfe iudge hauing wisdom: e  
And sure it is taken by custome and vse,  
while young you be, there is hope of cure.  
This generall rule yet take with thee,  
in speaking to any bare-headed be:  
The common Proouerbe remember ye ought,  
better be vnsted than vntaught.

How to order thy selfe being sent on  
a message. Chap. 8.



If on a message forth thou be sent,  
Take heede to the same,  
and marke what is ment:  
Depart not away if thou be in doubt,  
But know well thy message,  
before thou passe out.  
With possible speede then haste thee right soone,  
if neede shall require that so it be done.



## The Schole

After humble obeysance thy message discharge,  
in uttering thy words not being too large:  
But after thy matter frame thou thy talke,  
not letting thy tongue in wastfull words walke.  
And to thy maister thereof make relation,  
even as thine answer shall give thee occasion.  
Neither ad nor diminish any thing from the same,  
least it turne afterwards to thy rebuke & shame.  
But the same utter so nere as thou maist,  
and no fault they shal find with that w<sup>ch</sup> thou saist:  
Thus doing, of fault thou shalt be set free,  
and counted a scrvant vpight in degree,  
Against enuie and malice.

### Chap. 9.



If vnto anger  
thy heart be in thrall:  
And reason thee rule not,  
then needes must thou fall:  
Conquer thy will  
and brydle thy lust,  
not following thy fancie, though occasion be iust.  
For anger and fury will thee so change, (strange:  
that thy dooings to wise men will seeme very  
All anger and wrath fray farre from thy flesh,  
for wrath (saith Plato) leades shame in a leash,  
The hasty man dooth neuer want trouble,  
his madnesse of mind his anguish dooth double.  
If malice thee moue to reuenge thy cause,

of Vertue.

Heard almightie God, and danger of lawes.  
Reuenge not thy selfe though able thou bee,  
forgiue the offender, and friendly agree:  
He is perfectly patient and boyd of disdain,  
that can from anger and fury refraine.  
Enuie in no case the state of thy brother,  
in word or deed hurt no one or other:  
Debate and deceit, contention and strife,  
are the chiefe fruits of an euill life:  
And Salomon saith, an enuious hart,  
of pleasure or profite receiueth no part.

The fruits of charitie loue and patience.

Chap. 10.



Charitie seeketh not,  
that to her doth belong:  
But patiently abiding,  
sustaines rather wrong.  
Not envying, but forbearing,  
with loue and patience:  
so noble is her nature, forgiving all offence.  
And loue doth moue the mind to mercy,  
but malice againe doth worke the contrarie:  
Which in the wicked will euer beare stroke,  
but patience doth teach thee to beare every yoke.  
Where patience and loue, together doe dwell,  
all hate and debate, with malice, they expell:  
Loue, constant and saythfull Pythagoras doth call,  
a soueraigne vertue, and iewell principall.

## The Shoole

Cato doth speake to the same effect,

where loue is not, vertue is imperfect :

Desire thou of God to assist thee with grace,  
charitie to vse, and patience to embrace.

These three following will thee instruct,

that to Vertues schole they will thee conduct :

And from Vertues schole to eternall blisse,  
where incessant ioy, continually is.

Against the horrible vice of swearing.

### Chap. 11.

**I**n vaine take not the name of God,

swear not at all for feare of his rod :

The house with plagues he threateth to visit,

where othes are used they cannot escape it.

Just are his iudgements, and true is his word,

and sharper it is than a two edged sword :

Wherefore beware thou of his indignation,

and learne to liue well in thy vocation,

Whereto the Lord through grace doth thee call,

rising agayne (if thou fortune to fall)

By praier and repentance, and a mind to amend

for Christ would haue saued, all such as offend:

If they doe turne from theyr wickednesse,

and purpose to liue in vertue and godlinesse.

What better art thou for thy cursed swearing,

like a blasphemous beast the name of God tea-

rouoking his ire, & kindling his wrath, (sing.

to endlesse perdition the perrillous path.

Seneca



of Vertue.

Seneca dooth counsell thee all swearing to refraine,  
although great profit by it thou mayst gaine:

Pericles whose words are manifest and true,  
dooth thee admonish all othes to eschue.

The Law likewise which God the Lord gaue,  
swearing amongst vs in no wise would haue.

The counsell of Philosophers I haue expressed,  
amongst whom swearing was vtterly detested:

Much lesse amongst Christians it ought to be vsed  
for it comes of the diuell and must be refused.

Against the vice of filthy talking.

Chap. 12.

**N**O filthy talke in any wise vse,

thy tongue thereby like a beast to abuse:

Of euery idle word an account we shall render,  
all men I would haue this saying to remember.

God the iust iudge, at the generall day,  
will take an account of all that we say:

That day to the iust most ioyfull shall bee,  
but all the wicked confusion shall see.

As we doe heere liue, like reward we shall haue,  
vnlesse we repent and mercy of God craue.

If God will deale with vs so straight,  
for things that be of so little waight:

Then haue we not cause to feare and dread,  
our euill conuersation and liues lewdly lead:

Thy tongue take heede thou doe refraine,  
from speaking of words that are but vaine.

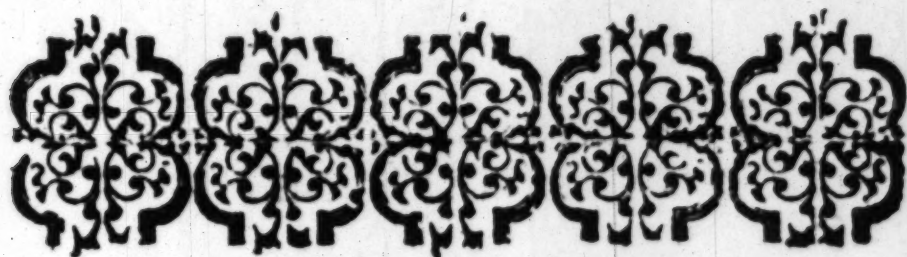
Thy

## The Schoole

Thy will and wit to goodnesse applie,  
if the servant of God thou wilt live and dye.

Against the vice of lying. Chap. 14.

**T**o forge, to feigne, to flatter and lie,  
require diuers colozs with words faire & lie:  
But the utterance of truth is simple and plaine,  
that it needeth no study to forge and toaine.  
Wherefore say truth howsoever stand the case,  
so shalt thou find more sauaour and grace.  
Use truth, and tell truth, in that thou goest about,  
for time in all things the truth will try out:  
Shame is the reward that to lying is due,  
to auoid shame therfore speak that which is true.  
A lyer by his lying obtaineth this profit,  
that when he telleth truth no man will him cre-  
then let all thy talke with truth well agree, (dit:  
and ashamed therfore thou shalt neuer be.  
How may any man to a lyer giue trust,  
doubt his deedes rather, if his words be vntrust.  
By speaking the trueth there commeth no shame,  
but uttering of lyes deserueth much blame.  
And although by lying thou shiftest a while,  
yet at the last it will thee beguile:  
Trust to the truth and speake that is plaine;  
for the death of the soule in lyes dooth remaine.



A Prayer to be said when thou goest  
to bed.

**O** Mercifull God heare this our request,  
And graunt vnto vs this night quiet rest :  
Into thy tuition, O Lord do vs take,  
Tho our bodie sleepe, yet let our minds wake.  
Remit the offences this day we haue wrought.  
To thee & our neighbors in word, deed and thought:  
And graunt vs thy grace hencefoorth to fly sin,  
That a new Christian life we may all begin.  
Deliver and defend vs this night from all euill,  
And from the daunger of Sathan the deuill :  
Who like a Lyon goeth about night and day,  
By all subtil meanes still seeking his pray.  
Assist vs O Lord God with thy spirite of grace,  
That valiantly from vs the fiend we may chase :  
And getting victoꝝ, may lift vp our voice,  
And in thy great strength triumph and reioyce,  
Saying thus : O Lord to the be all praise,  
For thy mighty protection both now and alwaies.  
Thus ordering our selues, God will blesse vs then  
With life everlasting : let vs say, Amen.

The



The particuler duties of each degree,  
Are briefly gathered as you may see.

**Y**e Princes of the earth,  
this short lesson learne :  
Seeke after knowledge,  
all doubts to discerne.

**Y**e Judges, giue iudgement  
according to right :  
As may be found acceptable,  
in the Lords sight.

**Y**e Prelates, preach purely  
the word of the Lord :  
That your preaching and lining,  
in one may accord.

**Y**e Fathers and Maisters,  
so your Childzen instruct,  
As you may them to grace  
and vertue conduct.

**Y**e Childzen likewise,  
your Parents obey :  
In all kind of godlinesse,  
as much as ye may.

**Y**e Maisters, doe you  
the thing that is right:  
Dealing in conscience,  
and not as ye might.

The dueties of all estates and degrees.

**Ye** seruants, applie  
your businesse and Art,  
Doing the same trulie  
in singlenesse of heart:

**Ye** Husbonds, loue your wiues,  
and with them dwell:  
Use gentle words,  
and bitternesse expell.

**Ye** wiues loue your Husbonds,  
and obcdient bee:  
For they are your heads,  
and aboue in degree.

**Ye** Parsons and Vicars,  
that haue cure and charge,  
Take heed to your flock,  
and runne not at large.

**Ye** men of Law,  
in no wise delay:  
The cause of the pooze,  
but helpe what ye may.

**Ye** that be crafts men,  
in deceit haue no pleasure,  
And giue to all men,  
Oue weight, tale and measure.

The dueties of all

**Ye** that be Landlords,  
and haue houses to let,  
At reasonable rents  
them bargaine and set.

**Ye** Merchants that vse  
to buy and to sell,  
Use lawfull wares,  
so shall ye doe well.

**Ye** Subiects, liue ye  
in obedience and awe,  
Fearing Gods iudgement,  
and danger of law.

**Ye** rich men, whom God  
aboundance hath lent,  
Relieve the pooze people  
and indigent.

**Ye** miserable pooze,  
be content with your state,  
And though you be needy,  
yet grudge not thereat.

**Ye** Magistrates, the causes  
of widowes and fatherlesse,  
Defend against all such  
as would them oppresse.



estates and degrees.

All ye that are called  
to any kind of office,  
Execute the same truly  
according to iustice.

Let vs live here  
in our vocation,  
To the glorie of God,  
and profit of our nation.

Lastly, to come  
to true English parts,  
To live in submission  
it shall be our parts.

And for Elizabeth  
our princeesse to pray,  
Whom the Lord God preserve,  
and defend night and day.

With all her highnes counsell,  
and all her Nobilitie:  
Bishops and all Churchmen,  
and all the communalitie.

God grant vs this,  
which sitteth on tie:  
Then well we shall live,  
and well we shall die.

Finis.

F.S.



Certaine Praiers and Graces, newly added,  
to be vsed of Schollers, both before  
noone, and after noone.

Compiled by R. C.

**N**ow that the day star doth appeare,  
to God deuoutly let vs call:  
That in þ deeds of day-light cleare,  
he keepe vs from misfortunes all.

Let him temper our fattering tongue,  
by brideling it after his skill:  
Least hozroz breake vs among,  
with words of strife that sound full ill,

Let him couer our sight also,  
by feeding it as he knowes best:  
Least we delight in vaine things tho,  
that we draue them into our brest.

Let all the secrets of our heart,  
be pure and cleane from filthynesse:  
Let slothfull sluggishnesse depart,  
from vs that studie do profess.

Let meane diet of drinke and meate,  
beate downe the pride of filthy flesh:  
Least ragith in that filthy heate,  
we loose of youth the flower fresh.

Ther

Prayers for Schollers.

These things we craue that when the day,  
by course of kinde away shall passe;  
And night shall come, then sing we may  
in praise of him, to our solace.

And that we may still beare in minde,  
in what woorks we the day should spend:  
Let vs reco;d what woorks we finde,  
in bookes that made were to that end.

In Exodus, and other moe,  
that witten were by Gods elect,  
We find Gods pzepts witten so,  
as after followe in effect.

When Jacobs seede in wildernesse,  
could not abide Gods voice to beare:  
Then Moyse did himselfe addresse,  
for them befoze God to appeare.

And at the Lords commaundment,  
he toke to him his seruant true:  
And vp to mount Horeb they went,  
to learne this lawe that dooth ensue.

Which law God wrot in Tables twaine,  
of stone so hard that might last long:  
And would the same should stil' remaine,  
among his folke, both old and yong.

C And



Prayers for Schollers.

And first to make theyr mindes attent,  
he sayd : O Israell giue eare:  
I am the Lord Omnipotent,  
whom thou must loue, obey and feare.

For I thee brought from carefull thral,  
wherein thou wast in Egypt long :  
And couldest there finde no ease at all,  
but wast enforced to suffer wrong.

Thou shalt therefore haue in my sight,  
none other Gods but onely me:  
For I alone haue power and might,  
and all the rest vaine Idols be.

Thou shalt not cast, cut, paynt, or draw,  
for thee, the forme of any thing  
In Heauen or Earth : nor stand in awe  
of ought that is of mans making.

For why : I am a iealous God,  
and will mine honour to none giue :  
I beat the children with sharpe rod,  
that like their wicked Parents liue.

And that to thee or foure discents,  
in such of them as doe hate me :  
And keepe not my commaundements,  
but in their doings wicked be.

But

19  
Prayers for Schollers.

But such as lone euen as they shoulde,  
me and my lawes, and them obserue :  
I shewe mercy a thousand fold,  
and them from euils I p̄serue.

Take not in vaine Gods holy name,  
but vse it with all reuerence:  
For why? the Lord doth all such blame,  
as heerein doe commit offence.

Remember that thou keepe holy  
the day of rest, as God doth will :  
Six dayes thou mayest thy worke apply,  
and doe all things that be not ill.

But the seauenth day is the Lords rest,  
wherein no vile worke may be done:  
By thee, thy child, thy slaue, or beast,  
or stranger that with thee doth wonne.

For in six dayes the Lord did frame  
the Heauens, the earth, and creatures all:  
The seuenth he ceast, and blest the same,  
as time for his on him to call.

All these p̄cepts the Lord did write,  
in the first table made of stone :  
And would they shoulde in them delite,  
that for his loue serue him alone.

Prayers for Schollers.

The second Table followeth then,  
Wherein our Lord instructeth vs :  
How to behaue vs toward all men,  
and in the same is wrytten thus.

Unto thy Parents honour give,  
as Gods commaundement willeth thee:  
That thou long daies and good maiest liue,  
on earth where thine aboad shall bee.

Further no man by word nor deed,  
with tongue, or sword, or other thing:  
Do nought from whence hate may proceed,  
for murther out of hate doth spring.

Avoid all foule adulterie,  
and all things that thereto belong:  
All filthie thoughtes and lusts of eye,  
and all vnchast talke of thy tong.

Take not by fraude or by rapine,  
the thing that other do possesse:  
For so to take that is not thine,  
before God is great wickednesse.

Against no man false witnesse be,  
but testifie the truthe alway:  
For God thy secret thoughts doth see,  
and will thee iudge at the last day.

Thou



Prayers for Schollers.

Thou shalt not in thy heart desire,  
thy neighbours wife at will to haue:  
His house or field doe not require,  
nor any wight that is his slaue.

Be not desirous to receiue,  
his Dre, his Ass, or any beast,  
That he is not willing to leaue,  
nor ought that by him is possesse.

These be the lawes that God did giue,  
to Jacobs seed in wilderness:  
And would that they should therein liue,  
that will an endlesse life possesse.

But such as will this lawe neglect,  
and walke after fleshly desire:  
The Lord will them at last reiect,  
to dwell in euerlasting fire.

The Lord for his mercies sake,  
guide vs forth in this perfect way:  
That we may scape the fyry lake,  
and liue with him in blisse for aye.

That this thyng may be graunted vs,  
at this time, and henceforth alway:  
In the name of the Lord Iesus,  
to God the Father let vs pray.

Prayers for Schollers.

**O**ur father that in heauen art,  
and dost raigne ouer all :

Thy holy name be sanctified,  
among both great and small.

Thy kingdome come, wherein we may  
no wicked thing abide :

For ought that both set vp it selfe,  
or is puffed vp with pride.

Thy will be done vpon the earth,  
like as in heauen aboue :

Where all thy creatures worke thy will,  
because they do thee loue.

Giue vs this day our daily bread,  
which neede doth make vs craue:

For why? our soules and bodies both,  
of thee their foode must haue.

To aske forgiveness of our sinnes,  
deere father we are bold :

As we forgive wrongs that are wrought  
against vs manifold.

Do thou not vs to tryall bring,  
for we are weake in deed :

But when sinne shall vs sore assault,  
deliuer vs with speed.

## Prayers for Schollers.

For why : the Kingdome and the power,  
and glorie every whit  
Is thine, and shall be evermore.  
all soules say, So be it.

O Lord preserve our Noble Queene,  
and all her courtly traine :  
But chiefly such as zealous be,  
thy Gospell to maintaine.  
Which graunt, O God, till day of doome,  
in England may remaine. Amen.

### Prayers at mid-day.

NOW that we haue the morning spent  
in learnings honest exercise :  
Least Satures bow be ouer bent,  
our bodie let vs not dispise.  
¶ Let vs therefore take at Gods hand,  
such nourishment as he doth giue :  
To feed his folke by sea and land,  
without the which we cannot liue.  
¶ And that we may auoyde erreffe,  
to him for grace now let vs call:  
For surfet doth the wit oppresse,  
and drowneeth good giftes naturall.  
¶ And more besides, the gifts of God,  
if we abuse vnto our shame:  
We woorthy are to feele the rod,  
for such dishonour to his name.



Prayers for Schollers.

That we therefore may hold the meane,  
to him that made vs let vs pray:

And to his promise let vs leane,  
that will vs in his name to say:

Our Father which in &c.

Prayers for Euening.

**B**Efore the cleare light of the day,  
by course of kind come to an end:

To God deuoutly let vs pray,  
that he will vs keepe and defend.

And that all dreames filthp and vaine,  
with fantasies that night dooth bring:

May flee farre from our weary baine,  
whiles we by sleepe seeke refreshing,

And that he will our foe suppress,  
who dooth still seeke vs to beguile:

So that no manner of wickednesse,  
haue power our bodies to defile.

And more besides, that when we sleepe,  
he will vouchsafe vs wished ease:

So shall we when the day doth peep,  
his Maiestie with praises please.

Now that the Father of all might,  
will grant this for his deare sonnes sake,

Let vs most humbly in his sight,  
as he hath taught our prayers make.

Our Father &c.

Sing Our Father as before.

Grace

Grace before dinner or Supper.

**T**he Lord that did all things creat,  
for man to serue him at his need:  
Blesse all that which we drinke or eat,  
and giue it strength our flesh to feed.  
For what so shall nourish in deed,  
Whether it be good for man or beast,  
Must by his mightie power be blest.

And sith we haue an inward man,  
That must with inward food be fed:  
Which by no meanes obtaine we can,  
But by him that is heauenly bread,  
And of vs all the spirituall head.

Let vs still feed on him in mind,  
That gaue his flesh to feed mankind.

This doing we shall run our race,  
Without the want of any food:  
And at the last come to that place,  
That promised was to Abrahams brood,  
And by sayth washt in Christes blood.

Where euermore we shall him see,  
That is one God in persons three.

O Lord preserve in health and peacc,  
Elizabeth our gracious Quene:  
Thy holy spirite in her encrease,  
That she may be as she hath bene,  
A sword to cut of popery cleene.

That she and we may hold that truth,  
which she hath loued frō her youth. Amen.

Grace



Grace after dinner or Supper.

**N**OW that you haue your bodie fed,  
With food that feeble flesh must haue:  
Remember that you bzeake your bzead,  
To such as need doth cause to craue.  
For God that good giftes to you gaue,  
Would that ye should therewith refresh  
Such as doe lacke and are your flesh.  
¶ We are not Lords of that ye haue,  
But must account of each thing make,  
To him that giueth when you craue,  
Aboundance for your neighbours sake,  
And would ye should not see them lacke.  
Be diligent alway therfore,  
to helpe the needy with your store.  
¶ And if you doubt what sort they bee,  
That should reliefe find at your hand,  
Amongst all men loke whom you see,  
That of your helpe in neede doth stand  
To be releued or loosed from band:  
Them must you know to be that sort,  
That at your hands must haue comfort.  
¶ But chiefly such as doe professe  
The faith of Christ vnfainedly,  
For in them Christ is in distresse,  
And craueth helpe in miserie,  
And will repay with vsurie  
All that to him ye giue or lend,  
And that in y life that shal not end. Amen

As



Grace before meat.

**A**d to the like all pleasant things,  
have sharpe and sower taste :  
So shall Gods giftes be vnto vs,  
if vaineely we them waste.  
Take heed therfore, saith Christ our Lord,  
that sursetting ye shunne :  
Let not your hearts with banquetting,  
be drowned and overcome.  
Receive Gods gifts with giuing thanks,  
and natures weaknes feed :  
When ye haue done, remember those,  
which want and stand in need.  
So shall God blesse and eke increase,  
your basket and your store :  
And give a life in Christ our Lord,  
which liues for evermore.

Grace after meat.

**M**ans lyfe pserued is by food,  
as God hath well decreed,  
But on Gods grace and holy word,  
our soules must dayly feed.  
Through want of food materiall,  
the bodie soone doth pine :  
So will the soule, if long it lacke,  
the spirituall food diuine.  
To thee be praise, O Father deare,  
which at this time hath sent :  
Both for the soule and body food,  
thy childezen to content. Amen.

Grace

Grace after meat.

**T**hankes be to God in heauen above,  
for he hath fed vs well:  
God grant vs grace from heauen a-  
bove to feed our soules as well. (boue,  
Repentance with the fruites thereof,  
that we neuer forget:  
Tender O Lord thy holy Church,  
good Rulers in it set.  
And enermore vpon England,  
thy word and grace down send:  
That it may by thy word and grace,  
all sinfull soules amend.  
And finally, all such as be,  
afflicted for thy word,  
Comfort them by thy holy Ghost,  
through Iesus Christ our Lord. Amen.

O Lord preserue in peace and health,  
Our gracious Queene Elizabeth. Amen.

**T**o eat and drinke dooth small availe,  
the world is all but vaine:  
Except the Lord our hearts doe guide,  
our pleasures are but paine.  
Graunt thee therefore O Christ, that we,  
may all with one accord:  
Not liue to eat, but eat to liue,  
and liue to praise the Lord.  
Amen.

Grace



Grace before Supper.

**T**He eyes of all things doe looke by and trust in thee, (O Lord) thou givest them meat in due season, thou openest thy hand, and fillest with thy blessing every living creature: good lord blesse vs, & these thy gifts, which we receive of thy bounteous liberalitie, through Jesus Christ our Lord.

Grace after meat.

**T**He God of all power, who hath called from death that great Pastor of the shep, the Lord Jesus, comfort & defend the flock which he hath redeemed by the blood of the eternall Testament: increase the number of true Preachers, repress the rage of obstinate tyrants, mitigate and lighten the hearts of the ignorant, release the paines of such as be afflicted, but especially those that suffer for the testimonie of his truth: and finally confound satan by the power of our Lord Jesus Christ. So be it.

Grace before Supper.

**C**hrist which at his last Supper gaue himselfe unto vs, promising his bodie to bee crucified, and his blood to bee shed for our sinnes, blesse vs and our meat. Amen.

**T**He GOD of peace and love, bounsafely allway to dwell with vs: and thou Lord have mercy vpon vs. Glorie, Honour, and praise be giuen to thee



Grace before Supper.

**P**he, O Lord, which hast fed vs from our tender age, and giuest sustenance to every liuing thing, replenish our hearts with ioy and gladnesse, that we alwayes hauing sufficient, may be rich and plentifull in all good woorkes, through our Lorde Jesus Christ. So be it.

O Lord preserve in peace and health,  
Our gracious Queene Elizabeth. Amen.

**G**OD preserve our Realme, the Quenes Maiestie, and her most honorable Council, and all the Nobility & Commons of the same. God assist and ayd the Cleargy with his holy Spirit, in setting forth of his truth. God defend the fauourers of the gospel, and make vs all faythfull & zealous in the same. God change the hearts of our enemies: the mighty power of God destroy Antechrist, with his wicked kingdome. God send y<sup>e</sup> gospel a ioyful and free passage throughout the whole worlde, that every one of vs may liue godly & vp<sup>r</sup>ightly in our vocation & calling, through Jesus Christ our Lord. Amen.

FINIS.

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